THEY CONDEMNED EACH OTHER.

How a New York Lawyer l'enounced the

Tricks of the Mediums.

EXPOSURES THAT SHOULD CONVINCE

[WRITTEN FOR THE DISPATCH.]

While the orthodox religious and educa-

tional conventions of the summer outing

season furnished nothing startling in the way of sensations, and were in the main

humdrum, the Spiritualist assemblies were decidedly otherwise. At Cassadaga Lake

two mediums were exposed as trands and a demand has grown up that these shall be

expelled in disgrace and be debarred from exercising their tricks and coining money

by imposing upon the most sacred feelings of mankind. At Onset Bay, as related in

the Boston Globe, occurred the main rumpus

This noted assemblage is attended by the

most prominent members of society who

have faith in ghosts and spooks generally,

and such manifestations as the materializing

of spirit forms, slate writing by invisible

A New York Lawyer's Row,

Mr. C. P. Poole, a New York lawyer,-

as the story goes-was the man who stirred

up things over the proceedings at a mate-

rializing seauce. His remarks were so ex-

in his pocket to prove that nine-tenths

It's a Fight Among Bellevers.

As appears by his statement, Mr. Poole is an ardent Spiritualist, being one of the

fires of contention is a pamphlet recently published under the title of "The Vampires

of Onset-Past and Present," which is compilation of the newspaper reports of materializing mediums who have been ex-posed as frauds and tricksters. The man

who got up this expose of frauds claims to be a friend of Spiritualism, and interested only in behalf of truth and honesty. He

They are vile creatures, who under the

mask of mediumship have been coining money from the most holy feelings of the human heart; who, with diabolical cunning

human heart; who, with diabolical cunning and all the artifices of the mountebank and prostitute have piled their wiles to victimize and demoralize heart-broken mounters seeking knowledge of their beloved dead. That such vermin are permitted among civilized and respectable people is a matter of profound astonishment to many spiritualists, and that these pests should be recognized publicly and be treated with coursesy and consideration by the officers of the Onset Bay Camp and by prominent spiritualists is a matter for serious alarm and energetic protest.

These are strong words. It is little won

der that the professional mediums and clair-voyants are greatly excited about it. Spirit-ualism must stand the test of honest and

earnest investigation. Slate writing by spirits is regarded by some to be a convinc-

ing proof of the truthof spiritualism. Joseph Cook has told of a visit to a celebrated

medium who produced this spiritslate writing. Mr. Cook gave a description of the process, and staked his reputation that there was no trick about it, that it must have been produced by invisible agencies.

Now comes out a Prof. J. M. Snook, who can be to be able to explain and and advantaged and and account to be able to the state of the sta

Now comes out a Prof. J. M. Snook, who claims to be able to explain and produce this wonderful phenomenon just as Mr. Cook saw it, without spirits having any hand in it. Rev. J. A. Cruean, paster of the First Congregational Church in Portland, Ore., certifies that the professor publicly, in his church, stripped this part of the delusion of spiritualism of its marvelous features and showed clearly that most if not all of this clear of test can be

ashamed when shown how simple it was.

The Fall of the Famous Slade,

Dr. Slade, who created such a sensatio

Distances Traveled in Dancing.

about three-quarters of a mile. A square dance makes him cover half a mile. A girl

dance makes him cover half a mile. A girl with a well-filled programme travels thus in an evening: Twelve waltzes, nine miles; four other dances at a half mile apiece, which is hardly a fairty big estimate, two miles more; the intermission atroll and the trips to the dressing room to renovate her gown and complexion, half a mile; grand total, 113 miles

An average waltz takes a dancer over

Slate Writing Is Very Eusy.

shows up the records thus:

that adds fuel to their

ist campmeetings.

are conclusive to many minds,

of the year. .

posed last year.

## HE CZAR IS ABUSED

Much Better Man Than the Press of England Has Led Us to Believe.

OES OUT UNATTENDED

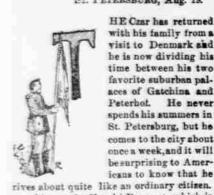
nd Hasn't a Drop of Coward's Blood In His Herculean Body.

PHYSICAL AND MORAL MODEL

hough He Did Not Marry the Woman of His Choice, He Loves Her.

EMOCRATIC TRAITS OF CHARACTER

POORHERPONDENCE OF THE DISPATCH. ] ST. PETERSBURG, Aug. 19.



with his family from a visit to Denmark and he is now dividing his time between his two favorite suburban palaces of Gatchina and Peterbot. He never spends his summers in St. Petersburg, but he comes to the city about once a week, and it will be surprising to Americans to know that he

saw him on the Nevski Prospect, which is te Broadway of St. Petersburg, a few days co. His carriage was a rich dark blue indan, and he drove without outriders, the uly sign of his rank being his liveried sachmen and footmen. Down at Gatchina you see him almost

ny afternoon walking about the palace rounds and now and then taking a stroll atside of them. He may have a guard bout him, but if so it is invisible, and as ar as I can see his majesty has fewer atendants than any other monarchs of Europe. The English Press Is Unreliable.

The most of our information concerning he Czar comes from England, and the Enish newspapers disseminate more false reorts about public men and matters than my other newspapers in the world. They present the Crar as spending his whole me trembling in his palace. They say he e a tyrant and a sensualist and that he sever has a peaceful moment. The truth eems to be just the reverse. Of all the people I have met in Russia, including muy enemies of the Czar. I have not found me who could say anything against his srivate character. All say he is a brave ad conscientions man and his relations to als wife and family are the models for the

I saw the Sultan of Turkey at Constantireple a year or so ago and the contrast be-ween him and Alexander III is striking. The Sultan is a lean, sallow, nervous fellow with a frame and a face for all the world he that of Jay Gould. He lacks, however, lay Gould's nerve, and as I looked at him I hould see by the way his eyes restlessly sandered from one part of the crowd to the



other that he was afraid of assassination He had a troupe of about 7,000 soldiers about him and General Osman Pasha, the hero of the carriage by his side. Nevertheless he trembled as he passed along on the way to worship at the mosque and he spired me with pity rather than with respect. I was told at Constantinople that he feared to go to bed at night and that he offen sits up until daybreak. He has his watchmen always about him, and in the towers of his palace there are guards who are ever on the lookout.

The Czar is Not a Coward. The Czar has nothing of the coward about im. He looks like a monarch and every ch of his 6 feet 4 is kingly. The omanoff family from which he comes has always been noted for the splendid physiques of its members, and Alexander III is a giant. He stands 6 feet 4 inches in stockings and he weight 250 pounds. His biceps are as big around as the ordinary man's leg and his strength is prodigious. He can take a horseshoe, I am told and bend it double in his hand, and he can take a gold coin the size of a dollar and fold it in halves with his fingers. His head rises above those of his suite, and the Russian costumes which he wears make him look

even taller than he is.

When I saw him the other day at Gatchica he had a visorless Russian cap on his send and his massive frame was clad in a long overcoat and his trousers were thrust into a pair of top boots. His uniform was that of one of his regiments, and he wears increst auttorms from time to time in commost ree him. A regiment considers it a great fattery to have the Czar wear its uniorm, and this is one of the ways in which he shows his approval of the drill of his soldiers. He is very fond of his soldiers. He addresses them as his children, and they call him the "father Czar."

He w the Czer Takes Exercise, The daily life of the Czar is simple in the extreme. He keeps his great frame in good condition by regular exercise, and like Gladstone, he often goes out and cuts down trees in his forests. He sometimes saws these trees into lengths with a cross-cut saw and he does all sorts of manual work. He is an athelete of the first order and he is fond of playing with his children, and during his stay at Denmark he had a number of wrestling matches at the palace there, in each of which, I am told, he came out victorious. He is fond of horseback riding and he has 150 saddle horses in his stables here. His stud contains some of the finest borses in the world and he knows all about horses and is anxious to is stock and is very careful as to the character of the horses which are brought into the army. He often drives himself, with his wife beside him, in a phaeton about Catchina and he holds his reins with his

arms stiff, in the Russian fashion.

I wisited the museum in which the impe rial carriages are kept the other day and spent hours wandering through the hundreds of golden coaches and gorgeous lan-daus, each of which is worth many, many thousand dollars. I handled harness which was inlaid with precious stones and the metal work of which was of solid gold or silver. I saw harness cloth embroidered with pearls, and the total value of these trappings and coaches runs high into the millions of dollars. As I looked at them I could not but think of the simple carriages which the Czar really uses and how far his spirit is removed from that of estentation.

Alexander Does Not Care for Sty e. He leads a more simple life, in fact, than

ers, and there are a number of stories here which illustrate this part of his character. It is now 25 years since he attended a court reception at Paris and there met Empress Eugenie. All the beauties of the Paris court were present, and as the Empress chatted with him she asked him to point out



The Empress of Russic

room. The future Czar replied that he was too much of a barbarian to think any woman more beautiful than his own wife, and his actions toward her from that time to this have shown that he has continued of

A Diplomatic Marriage That Was Happy. Still his marriage to her was one of diplomacy rather than of love. She is, you know, the daughter of Christian IX. of Denmark, and her name was the Princess Dagmar. She had been engaged to the Caar's elder brother, who died at Nice, and in this way the present Czar became heir to the throne. The Princess Dagmar was much in love with Alexander's brother, and she did not want to be married to her present husband. Alexander himself had a sweetheart whom he was auxious to marry, but State reasons made both these young people give up their cherished ideas, and Alexander III woold the Princess Dagmar and married her. Love came after the marriage, and, though this was more than a quarter of a century ago, they are lovers

The Empress of Russia is the reverse of her husband in appearance. She is as slender and petite as he is strong and massive. She is not beautiful and not homely. Her nose is slightly retrousse, but her features are otherwise well formed and her eyes are bright and kindly. She is one of the most beautiful dancers in Bussia and she is as fond of dancing as a Danish country girl. At the winter palace in St. Petersburg are given each year some of the most wonderful balls of the world." Seven thousand people can live in this palace, and of dancers trip the light fantast toe over floors of ebony, of rosewood and winning one. She was 17 years old last

Now and then the empress appears in her royal robes. She wears a gorgeous crown which fairly blazes with diamonds. Her necklace is of many strands of the pures pearls and her vest is a mass of rubies, sapphires and diamonds put together so that they blaze like fire. One of her gowns is of emerald velvet with a train of white velvet which is fairly covered with gold embroid-ery and the front of which is linked with strands of the purest coral. The jewels or one of these robes would make an American village rich and their value surpasses com-putation. In the treasury at Moscow I sav the empresss' coronation robe. The train of this was of woven silver and there was enough of woven silver cloth in the robe to have carpeted an ordinary parlor. I noted the shoes she wore at this time and I can

step and that her size is No. 2 B.

The Empress is the member of the imper ial family who most fears the assassination of the Czar. She is in suspense whenever her husband is away from her, and every time that his life is attempted her nerve become shattered. She worries about he for her girlhood life in peaceful Denmark t is for this reason largely that she is fond of dancing. She can forget herself when she is on the floor, and as long as the mad galiop goes on she does not feel the presence of the specter which continuously hangs over the Russian throne.

tell you her majesty's foot has a high in-

Considers Assassination a Matter of Destiny The Czar narrowly escaped assassination at the funeral of his father. He knew of his danger and he went away with his wife and children down to Catchina, talkin about other matters as though nothing had



The Crown Prince.

happened. It was not until the children had gone to bed and that he was out driving alone with the Empress that he told her of it. She was terrified and she wept bitterly. He told her he looked upon it as a matter of destiny and said he was ready to do his duty and he would do it whatever happens. An incident occurred here at St. Peters-burg a short time ago which illustrates the character of the Czar of Russia and which character of the Czar of Russia and which shows his bravery and kindness as a man. His English nurse, whom he loved greatly and who taught his baby lips to prattle in the Anglo-Sazon tongue, died. This nurse was living at the winter palace, and I think she died there. The Czar and his brother came to see her while she was sick, and after she was dead the two lifted her with their own hands and placed her in the coffin. At the time of the funeral the Czar arrived five minutes late. He came in walking and said: "My friends, I am sorry I have kept was living at the winter palace, and I think she died there. The Crar and his brother came to see her while she was sick, and after she was dead the two lifted her with their own hands and placed her in the coffin. At the time of the funeral the Crar arrived five minutes late. He came in walking and said: "My friends, I am sorry I have kept you waiting." It was the English woman's desire that she be buried after the ceremonies of her own church, and the services were held at a little English chapel on the

many of his nobles, and he cares nothing whatever for style. He is one of the hardest-worked men of his empire. He rises at daybreak and takes a cup of coffee, says his prayers and then begins work, looking over his state papera. At 1 o'clock he takes breakfast with his wife, and after breakfast he exercises for awhile before going back to work. He keeps his system in perfect condition and his stomach never goes back on him. He has his dinner at 6 o'clock, but like many big men, he eats little, and his drink is confined to a glass of Burgundy. He always dines with his family, and his family relations are most beautiful.

The Czar of Russia is in love with his wite. This is an extraordinary thing for a Russian monarch, and both peasants and nobles have spoken to me in the highest terms of his purity in this regard. He spends his evenings with his family and often reads to his wife while she embroiders, and there are a number of stories here which illustrate this part of his character.

Neva. In going to the church the Emperor walked behind the coffin with his hand and he took his seat in his hand and he took his seat in the church during the services. While hat in his hand and he took his seat in the church during the services were being pronounced he seemed greatly moved and held his hand-kerchief to his eyes. With hat in his hand and he took his seat in the church during the services.

While these were being pronounced he seemed greatly moved and held his hand-kerchief to his eyes. With hat in his hand and he took his seat in the church during the services.

While these were being pronounced he seemed greatly moved and held his hand-kerchief to his eyes. With hat in his hand his beat in his hand he beared in the surface were lined with crowds of people, and such policemen as were present must have been in citizens clothes. Through these masses the Ccar marched without visible guarda.

When he reached the cemetery. This was quite a long distance. The streets were lined with crowds of people, and such policemen

The Czar Is a Man of Religion.

He is pre-eminently a religious man, and he believes in the Greek Catholic religion. He goes to mass every morning and crosses himself often and prays much. He gives a great deal to the church, and one of the chief troubles with him is that he is too much influenced by the church. The church is the millstone around Russia's neck. It drags the people to the earth and grinds them financially to powder. The priests of Russia are continually bleeding the people. They are opposed to education and advancement and their whole tendency is backward. The Czar is the head of the church, but he is influenced by the priests, and it is largely through them that the persecutions of the Jewe and the restriction of free thought comes. The Czar himself is very kind to his people. They call him their father and he looks upon himself as such. He gave a large part of his imperial revenue to the famine and millions of dollars went from his own pocket into the hungry districts. Both he and his wife are very charitable. They visit the various hospitals and they are always giving.

I don't suppose there is a family in the United States which has a more happy home life than that of the Czar. He has five children—three boys and two girls. The eldest is the Grand Duke Nicholas, who is now 24 years old, and who shows himself to be a bright. aggressive young prince. He

now 24 years old, and who shows himself to be a bright, aggressive young prince. He has had charge of the whole of the famine fund, and he has worked as hard at this as his father does at governing his em-pire. He is a far different looking man than his father. He takes after his mother, and his slight form and delicate features look but little like those of the Romanoffs. He is of a studious temperament, and his nanners are pleasant

The Iwo Younger Children.

The second son, George, who is now just 21 years old, has more of the Romanons about him. He is said to take after his father, and is rather obstinate and capricious in his disposition. The eldest daughter, Grand Duchess Zenia, is a beauty. I had a present of a phetograph of her from one of her friends this afternoon. She looks a little like her mother and her form, though small, is beautiful and her feee is a The Iwo Younger Children



St. Petersburg. She is probably destined to marry one of the great princes of Europe and she will not likely have much to say in the matter. She is very bright and she is said to have one of the sharpest tongues in St. Petersburg. She knows a number of languages and she has considera-

All of the Czar's children speak English, French, Russian and Danish. The Czar himself speaks half a dozen different lan-guages, and the Empress can talk in French, German, English, Danish or Russian equally well.

With all his greatness the Czar is more

simple in his manners than any monarch in the world. There are no trills or turbelows his friends and to his officials, and though he is the Czar in every sense of the wor he is not puffed up with conceit. The Richest Man in the " orld.

He is probably the richest monarch in the world. His income amounts to more than \$10,000,000 a year and he owns more land than any other person in the world. He has more than 1,000,000 square miles of cultivated land and forest, and he has gold and silver mines in Siberia, and his re-ceipts are so large that no one knows how large they are. He uses his money just as he pleases. No one has any right to criticise his cash account, and his will is law over his subjects. No matter what the laws of Russia may be the Czar's will or the Czar's word is above all law and things are right because he says they are right.

I wish I could describe for you his wonderful palaces. There are nothing like them on the face of the earth. I saw a single crown in the winter palace which had more than \$1,000,000 worth of jewelry in it, and the treasury at Moscow countries can and the treasury at Moscow contains cart-loads of gold and silver plate. The winter palace is so large that it covers acres, and there is a story that when it was burned not long ago a cow was discovered in one of the keeping it, and the people of the palace knew nothing about it. There are 2,000 acres about one of the summer palaces near here, and it takes 600 men to keep these in order, and the palace of Peterhol surpasses

in its beauties those of Versailles. FRANK G. CARPENTER.

MAL BIA GERMS Fill the Air and Poison the Drinking

Each season of the year has its special liability to disease. The months of August September and October always bring with them more or less malaria, according to the locality. Malaria is due to a little organism which is generated in water, producing millions of spores, or eggs, with which the water is filled. People drinking such water have malaria. Or, again, if such water dries up under ground, the spores are left to dry, and they are carried from place to place by the wind, which are inhaled by the people, causing malaria. Every one is liable to have malaria at this season of the year. Malaria does not always produce a distinct chill and sweating, but far oftener manifests itself by the following symptoms: Slight chilliness and flashes of heat, furred

tongue and loss of appetite, continuous dull beadache and sleeplesaness, biliousness and dyspepsia.

For malaria in all its forms there is no remedy the equal of Pe-ru-na. This remedy cleanses the system of the malarial poison and arouses each function of the body to a healthy action. No matter how many failures one may have had to get relief from

SLEEPING ON SUNDAY Every Man Has Free Choice of Doing That or Going to Church.

IT IS A QUESTION OF REWARD.

Parable of the Great Supper and Its Lesson on Impulsiveness.

BERMON BY REV. GEORGE HODGES

IWRITTAN FOR THE DISPATCH. The parable of the Great Supper was spoken at a great supper. If the importance of a feast is to be measured not by the number of the dishes but by the character of the guests and by their conversation, that was a most notable feast that was held that Sabbath in the house of one of the rulers of the Pharisees, when the Lord Christ Himself sat at the table.

They had been talking there, as was most natural, about the day and how to keep it; about what might be done and what might not be done upon the Sabbath. And there had been much difference of opinion, most of the guests believing that man was made for the Sabbath, while Jesus taught that the Sabbath was appointed for the use and for the benefit of man. Our Lord's asser-tion about the Sabbath continually scandalized the orthodox people of his day. However, there is not much good in arguing with one who can vindicate his position by a miracle. And when Jesus healed i sick man on that Sabbath day in the presence of all the scrupulous Pharisees, they wisely held their peace. Feasts That Are Focial Bargains.

Then the talk turned to the feast, and to the fashions of feasts, and Jesus gave advice which nobody in the room was minded to follow. When you are a guest, he said, take the obscurest seat at the table; do not be among those who crowd into the highest places. And when you are a host, do not give your best dinners to your friends, nor to your relatives, least of all to your rich neighbors. Do not make your feasts social investments from which to get dividends in the shape of invitations to the feasts of your guests; but invite a lot of poor people, the maimed, the lame and the blind, and let them sit down at your finest table; and tnon shalt be recompensed in the resurrec-tion of the just. We are not even yet good enough Christians to be satisfied with such a remote compensation, and to give such Christian dinners as that

Christian dinners as that.

Just here it was that one of them that sat at meat with him, and heard these things, said unto him, Blessed is he that shall eat bread in the kingdom of God.

Words depend so much upon the expres-sion of the face, and the tone of the voice, and the whole character of the speaker, that when they are taken by themselves, and set down in black ink upon white paper, with-out any of these illustrative accompaniments to explain them, they mean this, or they may mean that, we cannot absolutely

Men Who Think of the Future, The speaker, in this instance, may have been one of those obtrusively pious people who are forever talking in the language of religion. No doubt there were many of them among the Pharisees, more than there are now. This man, sitting next to the Master, and desiring, like some people nowadays, when the parson is present, to say something appropriate to the occasion ven-tured this remark. The fact that he looked tured this remark. The fact that he looked so far ahead into the future suggests that he was one of these religious talkers, and that his lips were a good deal more pious than his life. For the religious thinkers, the real saints, concern themselves with the present. They desire to do the will of God to-day; and whatever blessings God may have to-morrow for those who do his will, they are content to leave until to-morrow. they are content to leave until to-morrow, and to God. It is not well to spend a great deal of time thinking about the celestial future. The chief thing for good people to

Religion does not greatly consist in speech. Not in word, neither in tongue, are we to love God, but in deed and in truth. They are not always most religious who talk most about religion. It is easy to understand how our Lord must have detested that sort of affectation, He who was so sincere, so genuine, so manly, so plain of speech, so set against hypocrisy. Impulsive and Shallow Tempera

It is perhaps more likely, however, that the speaker was of an impulsive temper enthusiastic, given to emotion; and that his words, while they were the honest expression of his feelings at the moment, were not the voice of any deep conviction. Christ emotion permanent, to translate impulse siasm into the fire of enduring service. And He knew that to effect that betterment, men must be made to think. They must be stopped and set to studying the meaning of their words.

Thus when a woman, listening to His teaching, called out from the edge of the crowd and blessed the mother or such a teacher, you remember how He answered, "Yea, rather blessed are they who hear the word of God and keep it." And when Simon Peter declared that he was ready to go with Him even to prison and to death, you know how He immediately forstold that Peter should deny Him. "Lord," cries an impulsive disciple, "I will follow Thee whithersoever Thou goest." "The foxes have holes," is the Lord's reply, "and the birds of the air have their nests, but the Son of man hath not where to lay His Son of man hath not where to lay His head."

The Christ Never Utilized Excitement, Christ was thus continually repressing enthusiastic people that he might make them strong and enduring. He never made use of the attraction of excitement; always taught quietly, appealing not to the emotions, but to the reason and to the will. He handled men as a skillful horseman handles a spirited horse. The horse is eager to break into a gallop, but the strong hand on the rein keeps him down into a better, a more lasting page.

more lasting pace.

It is strange that, with the spirit of Christianity thus exemplified in Christ, people should ever imagine that right religion is a matter of emotion. Christianity, as it was taught by Jesus Christ, appeals to the highest and the best in human hature, rather represents them. rather represses than encourages excite-ment, and deals with the reason and the will. "Do not think!" is the maxim of the devil. "Come now, and let us reason to-gether," is the invitation of religion. neighbor at the table with the story of the

"Blessed is he that shall eat bread in the kinkgom of God." One would think that everybody must recognize that benediction. The permanent is better than the transitory. The best reward is that which lasts. God is greater than man. The highest blessing is the blessing of God. The soul is better than the body. Thus is of most consequence which affects the soul. These assertions do not need the reinforcement of discussion. They are divinely true, every one of them. To est bread in the kingdom of God is better than to live sumptuously every day anywhere else. It may have been that to the enthusiastic speaker at the supper this seemed for the moment so gloriously true that all men must perceive it, must acper this seemed for the moment so giornously true that all men must perceive it, must ac-cept it, must act upon it. The conversion of the world may have seemed an easy task; to persuade men to follow their best inter-ests may have seemed speedy of secomplish-

enthusiasm. There was a time in the life of us when we anticipated, not perhaps such an easy and quick conversion of the world, but at least the entire and enduring surrender of our own selves to that which we distinctly saw to be the highest and the

best. It was all so plain to us in that blessed moment; we perceived so distinctly the vast difference that there is between duties and dollars; Christ; seemed so close and so beloved and the opposing world so remote and so worthless, that we were persuaded that neither life nor death, nor principalities nor powers, nor business nor society, nor the world nor the devil, could ever come in between our souls and Him.

BAD FOR THE SPOOKS.

COLUMBUS AS BOY AND MAN.

A History of the Great Explorer and How He Found America.

Cassadaga and Onset Bay.

THEY CONDENSED FIGHT OTHER. ever come in between our souls and Him.

Seems Supremely Desirable. The benediction of Christ seemed so su-premely desirable! Prayer, which brought us into His nearer presence, seemed so de-lightful! The house of God, the sacraments and the services of the Lord's day, the bene-diction which awaited the two or three who met together in the Lord's name—all this had such pre-eminent attraction for us! We could not believe that we would ever lose

our interest.

And then the old story of the wheat and the tares was repeated in our own experience. The cares of this world and the deceitfulness of riches played their accustomed parts. Gradually we came to understand what was meant by the parable of the Great Supper. We listened to the divine invitation, and we all with one consent began to make excuse. We found ourselves preoccupied with farms and merchandise, and so weary with providing for our bodies that we were fain to let our souls go neglected. One had bought a piece of ground and must needs go and see it; he must be excused. Another had bought five yoke of oxen, and he goes to prove them; he must be excused. A third had married a wife; he cannot come; pray, make excuse for he cannot come; pray, make excuse for

Setting the Real Beside the Ideal. The lesson of the parable, so far as it was an answer to the enthusiastic disciple at the table, seems to be this setting of the real by the side of the ideal. Blessed, indeed, is the man who shall cat bread in the kingdom of God; but let no man think that that henediction is easily attained. Again and benediction is easily attained. Again and again will the devil prompt the invited guest to decline the invitation. Because we clearly see to-day that the privilege of nearness to God is better than any number of new-bought fields and droves of oxen loes not mean that we are sure to see that

difference just as clearly to-morrow.

The Christian life is a continual contest. He who is bound for the Great Supper will be assailed with countless other invitations, and tempted to excuses. He will be way-laid, like the wedding guest in the "An-cient Mariner," by those who would keep him from his place. Let him not be de-luded by any fancied shortness or smooth-ness of the way. He must be ready to endure both weariness and hardness who would be the guest of God.

It does not seem like human nature for people to decline an invitation to a supper, especially when the case is put as it is in that other parable which is so like this, the story of the marriage of the king's son. When the king's son is to be married every-body wants to be invited. It seems incredible that such an invitation should be scornfully declined.

An Honor Every Day Declined. But the banquet of the King of Kings is every day declined. Divine opportunities are every day neglected. Men and women are every day making a choice which seems at first incredible and impossible; they are preferring pebles to diamonds; they are choosing that which lasts only an hour to that which lasts only an hour to choosing that which lasts only an hour to that which lasts forever and ever; they are valuing the body higher than the soul; they are electing to serve men rather than God.

And then follow the excuses. Everybody sees how true to buman nature that is. Men and women do not often choose the evil without first trying to persuade themselves that it is really the good. They discover an excuse. They must go here and go there, rather than along the way where Christ stands and beckons them, because—because—well, there is a reason for it. I pray thee have me excused.

I ought to go to church more often and more devoutly than I do, but, you see, I have to work so hard all the week long, and when Suuday comes I really need the rest.

when Sunday comes I really need the rest. Have me excused. I ought to take more part than I do in the Christian work of the parish, and to do my share better towards the helping those who need my help, but my business or my social engagements take up all my time, and those must be looked

aften Have me excused.
I ought to think more than I do about my duty to God, and to be more diligent in prayer, and to be more true to my conam, but there are so many things to take my thoughts, and so many temptations crowd about me, and my friends are not such as to encourage me much, and alto-gether it is a very hard thing for me to do exactly right. I pray thee have me ex-

Excused From Celestial Privileges Excused and excused! And by and by excused from eating bread in the kingdom of God, excused from the privileges celestial

Sitting down at a banquet can hardly be described as a duty. It is a pleasure. Thus God sets forth His invitation as an invitation, not as a command. To do the will of God, to learn the truth of God, to approach God, and to merease in the love and knowledge of Jesus Christ, which is the knowl-edge and love of God, is the supreme privifor rejection of the privilege is simply loss of the privilege, just as the punishment for staying away from a supper is the loss of the supper. In the parable the places of the invited guests who did not come were given to others who accepted the invitation. The people who declined went their ways and made the best of their preferences, and then were allowed to stay away. That was their only punishment. "None of those men which were bidden shall taste of my supper," said the host; but that was no great hardship, the men had already chosen not to

taste the supper.
We ourselves punish ourselves. We make our choice and God gives us exactly what we choose. Jesus said that the Pharisees who prayed at the street corners had their reward. They received exactly what they wanted. They chose to be seen and praised of men rather than to be heard and raised of God. And God gave them just

Sleeping or Going to Church. If the alternative is between a Sunday sleep and a Sunday service the choice is free. A man may take the sleep or the service. In either case he has his reward. The only question for the man to decide is which reward is better.

velous features and showed clearly that most, if not all, of this class of tests can be accounted for by trickery and sleight of hand. His rope-tying, bell-ringing, spirit hands and slate-writing tests, he adds, are capitally done, and his explanations very simple. In Sacramento Prof. Snook advertised that he would sell the slate-writing Sometimes the sleep is better: There are lives in which the Sunday rest is essential to keeping on of life. God knows how some of His children live in slavery, and how they have to run a fierce race six days out of seven under the lash of that pitiless were quite willing to pay the \$2 if they could not detect the trick were very much slave driver, poverty. And I can well be lieve that the divine Father fulfills in their case that old blessing of the Psalms: He giveth to His beloved in their sleep. God

in this business years ago, was exposed in San Francisco and the account of his fraud and detection was published in the San Francisco Call, together with his promise thows who needs to sleep on Sunday.

The punishment for staying away from the church service is loss of spiritual refreshment and spiritual strength. The pento refrain from the practice hereafter.
It would seem with all these accusations alty for leaving religion out of life is loss of the blessing, of the consolation, of the in-spiration of religion, and of the ability to appreciate spiritual privileges without which the world to come will be as blank to and contradictions, with all these bitter dissensions and wide differences, with so much of doubt on one side and credulity on the other, that the spirits ought to take a hand and furnish such proof as would settle us as a pictured canvas is to the eyes of the Blessed is he that shall est bread in the

these vexed questions without further trouble. With Socrates, Plato, Aristottle and all the saints, philosophers and wise men in the "great beyond" furnishing heavenly inspiration to mediums; with all the wisdom and intelligence snown by the kingdom of God. We are all invited to the Great Supper. He may come who will; he who will may make excuse. GEORGE HODGES. the wisdom and intelligence snown by the mighty dead in knocking on tables and biowing horns; with all the slate writings and manifestations and materializations as presented at seances, surely such knowledge of spiritualism could be obtained as would furnish truth, proof and conviction.

But alas!

BESSIE BRAMBLE

Pistols of Historical Interest, In Pike county, Ill., the pair of pistols used by Aaron Burr upon the dueling field when he killed Alexander Hamilton have been found and will be exhibited. They will make good companion pieces for the articles once owned by Blennerhassett, with whom Burr atterward associated, which are to be placed on exhibition at the World's Fair by the Ohio Historica! Society.

Ten Best American Poets

lew York Sun.]"
Question: "What are the names of th ten best American poets?" Answer: Emerson, Poe, Longfellow, Bryant, Whittier, Halleck, Lowell, Holmes, and two ladies, Mra Julia Ward howe and Mra Rose Terry Cooks.

WRITTEN FOR THE DISPATCH BY L. H. WEEKS AND PAUL LATZKE. (Copyrighted, 1802, by the Authors, )

CHAPTER V. THE FIRST VOYAGE.

Readmitted to the presence of Ferdinand and Isabella, Columbus thanked the sovereigns and was assured that nothing should stand in the way of his advancement. The King and Queen, now that they were committed to the enterprise, were thoroughly in earnest. But the officials of the court were still opposed to the Genoese sailor and two months were consumed in discussing and arranging details to the satisfaction of both parties. It was the last of April before the ommission and contract were signed by the King and Queen. By these papers Colum-bus was made an Admiral of Spain, and all bus was made an Admiral of Spain, and all the powers of admiral, viceroy and gov-ernor over all the lands that he might discover were given to him for himself and his heirs forever. Furthermore one-tenth part of "all goods, silver, spices and all other articles" to be secured "by trade, dis-covery or any other method," were prom-ised to him. He also had she privilege of taking an eighth interest in all trading ex-peditions that might thereafter be started to do business between Spain and the new o do business between Spain and the new

hands, clairvoyant visions, double souls, astral bodies, table tippings, knocks from the other world and all the other tests that territory.
Columbus went back to his good friends at the Convent of La Rabida a happy man. The frequent frauds and the disgrace Father Perez and the Pinzons received him joyously, and the work of preparing the expedition was at once entered upon. But trouble still pursued the great explorer. Days, weeks and months dragged wearily by before the complete fulfillment of his desires was schlaved. brought upon the cause of Spiritualism by unworthy mediums has waked up some of the leaders. The exposure of the notorious Dis De Bar, who imposed so outrageously upon Luther B. Marsh, who was considered lesires was achieved.

Ferdinand and Isabella kept loyally to good medium at onset, as was also Mrs.

Roberts whose trandulent tricks were extheir agreement, but they were inclined to economy. By a royal edict the town of Palos was ordered to furnish at its own ex-pense two ships with arms and provisions

and money to pay the crews for four months and to do all this within ten days.

When this decree was read to the people from the pulpit of the little village church there was an exciting time. The people



The Farewell to Palos.

were unlearned and superstitious; they believed all the strange stories that were told of the mysterious Western ocean and they felt certain that this expedition would never be heard from after it had once got out of their sight. Men rose up and de-nounced the crazy adventurer who had bewitched their sovereigns, and would lure poor men to their death. Women wept and tore their hair at the thought of being com-pelled to part with fathers, brothers and

is an ardent Spiritualist, being one of the oldest, and having, in company with Judge Edmonds, helped to incorporate the first Spiritualist society in New York. It is a bitter quarrel. Dr. Storer heads the materializing element, and Mr. Poole is one of the most determined upon excluding tricky and fraudulent mediums from the Spiritualist compacting. "The man is in league with the evil one," they declared. "He will take the souls as well as the bodies of our men when he gets them out there in Saian's own waters. It is not easy for us in these days with our knowledge of the world to understand how these poor people must have felt. But the dangers that they imagined, although we can laugh at them now, were all very real to them. Criminals were drafted from the prisons of spain to assist in the work of preparation and to make up the crews of the ships of exploration. This added to the prejudice against the enterprise, for re-spectable sailors did not relish the idea of going to sea with jail birds. It is not sur-prising that in their desperation they even talked of killing Columbus in order to save

> In consequence the work progressed slowly. The people of Palos threw every obstacle in the way of Columbus and would do nothing except as they were compelled.
>
> Another royal order, making it a treasonable offense to refuse assistance, was needed
> before they would yield, and even then
> they continued their mutterings of disconwealth and social standing, helped to

> tent. The friar Juan Peraz used his influ-ence to good effect and the two Pinzon brothers, Martin Alonzo and Vincente Yanez, mariners of Palos and men of some the tears of the common people. They had been among the earliest converts to the ideas of Columbus, and now they came forward offering to pay one-eighth of the ex-pense of the expedition. They gave time, money and influence and announced their intention to join the expedition in person. But in spite of their aid it was two months instead of ten days before the ships were completed. By the end of July all was in readiness.
>
> Three ships made up the little fleet. They

> were small vessels, none of them being over 100 tons burden. Only the largest, the Santa Maria, was decked its entire length. It was 75 feet long and 25 feet broad, smaller than many of the pleasure yachts of to-day. The Pinta and the Nina were built high at the bow and the stern, and had decks at the ends, the section amidships being uncovered. All the vessels were three-masted, the Santa Maria with square rig at fore mast and main mast and lateen sails at the mizzen mast, and the Pinta and Nina with lates a sails at the mizzen mast, and the Pinta and Nina with lateen sails throughout. Accommodations for the sailors were of the most primitive description. Columbus had a private room, but the common sailors had bundles of straw thrown down on the deck upon which straw thrown down on the deck upon which to sleep. Only the commonest food was on board and the cooking was done over bra-ziers of charcoal. Stores of goods, princi-pally cheap trinkets with which to trade with the natives of the new land, were placed in the holds. For armament there were lombards and falconets, rough, rude cannon of iron from which balls of iron or stone were thrown. The members of the crew carried guns and swords. In all there crew carries gans and sworms. In all there were 120 persons in the fleet. Admiral Columbus sailed in the Santa Maria, Martin Pinzon commanded the Pinta and his brother the Nina.
>
> It was the second day of August, 1492, that the three little vessels were finally ridine at anchor in the waters of the Tinta class.

ing at anchor in the waters of the Tinto river before the town of Palos, all equipped and with the crews abroad. The next day was fixed upon for departure. Up to the last moment the opposition of the people of Palos had continued with rioting and loud and angry protestations. Attempts were even made to damage the vessels so that they might not sail. And now when opposition was no longer of avail gloom and despondency settled upon the community. Officers and men attended divine services and implored the protection of heaven, although they had little hope that even Divine favor would ever bring them safely home again. The community was stricken with grief and spent the day and night before the sailing in tears and lamentations.

Columbus rejoiced in hope, but was impressed by the solemnity of the occasion. The hazard of his enterprise bore upon him ng at anchor in the waters of the Tinto river The hazard of his enterprise bore upon him more heavily than ever before. He was more heavily than ever before. He was confident and courageous, but he fully realized what tremendous interests were now at stake in his hands—the favor of his sovereigns, his own future for good or for till, the lives of his shipmates, the happiness of the misery of a community, the possibility of exalting the power and adding to the wealth of Spain. Devoutly he contessed himself to the friar of La Rabida and publicly vowed himself to God in the little church of Paloa. The night of August 2 he massed at the convent in the church of Paloa. passed at the convent in the performance of

religious duties.

Just as darkness began to give way in the early hours of morning, Columbus, accompanied by Juan Perez and a w other fast friends, went down to the she whence howas to embark. Despite all littempts at a configuration in the second forward. was to embark. Despite all attempts at cheerfulness it was a said farewell. The stars had not yet disappeared betore the morning light and the three vessels were dimly seen swinging at their moorings. The populace had assembled on the beach still to weep and moan over the departure of neighbors and relatives. Embracing his friends for the last time and reverently bowing his head to receive the beaceletion of the Friar Columbus stepped into his boat and was rowed out to the Santa Maria. and was rowed out to the Santa Maria.

It was an hour before sunrise when the sails were hoisted and the anchors lifted. There were fears that the fleet might be waylaid by Portuguese ships if discovered before it had reached the open seas. The before it had reached the open sess. The King of Portugal had heard of the expedition. He was provoked to think that Spain should profit by what he had refused and he would gladly have destroyed the fleet had opportunity offered. So an early start was made in order that the ships could get away partly under cover of darkness. Columbus stood in the stern of the vessel and gave the order to set sail 'In the name of Jesus Christ.' The royal ensign floated from the masthead and with a fair wind the vessels sped down the river. The wind the vessels sped down the river. The convent bell was tolling for early mass, and the farewells of those on shore broke the silence of morning. In a few hours the fleet had crossed the bar at the mouth of the river below the town of Heulya and striking out into the ocean took a south-westerly course for the Canary islands.

The voyage was thus begun most agree-ably and Columbus was exultant. He had already mapped out his route due west from the Canaries and he expected to come first to the Isle of St. Brandon that was believed to exist two hundred leagues distant, then to discover Cipango or Japan and finally Asia or India fifteen hundred leagues to the west or Cipango. But tremenery was still around him. On the fourth day out the rudder of the Pints became loose. It had been tampered with by members of the erew who more than ever wanted to turn back from the perils before them. It was the 12th of August before the fleet reached the Canary Islands and then the necessity of repairs to the Pinta which was discovered to be wholly unseaworthy, kept them in port until September 6, when the voyage

There were rumors of Portuguese caravels craising in the vicinity in search of Columbus, but the fleet did not fall in with them and slow but safe progress was made westward in lace of head winds. The voy-age would not be considered eventful in these days, but the unlearned sailors of the fifteenth century were in a constant state of alarm over their strans e experience. A daily record of the voyage was kept by Columbus and from this we have the story

of the expedition.

From the start the Admiral was distrustful of his crew, and he particularly states in his journal that he deceived the sailors every day so that they should not know how far the ships had actually sailed less they should be terrified at the distance they had come from home. The little fleet was fortunately undisturbed by but weather, but the winds blowing steadily day and hight from the cent made the spilors fear night from the east made the sailors fear that never again would they find a wind that would take them home. It was not until the wind had swung around to the west on the 21st of the month that their lears on that point were allayed.

Meantime very soon after leaving their land to the westward. They were, or course, watching for these things which Columbus considered of great importance, as indicating the truth of his ideas. On September 14 they saw a tropical which they believed never went farther than 75 miles from land. Two days later



is though they had been recently washed away from rocks. As the days went on these indications of land increased. Fish, such as swim near the coast, were caught, more sea weed with occasionally a live erab, flocks of birds, a piece of carved wood. So numerous were these things that ometimes the milors were inclined to believe that they were devices of the evil one

both the further and further away from home to their destruction.

But the serene confidence of Columbus and the courage of the Pinzons controlled the crews. There was a mutiny on board the Santa Maria one day and the sailors declared they would no longer continue on the way. Columbus argued, pleaded and commanded and finally the men yielded commanded and hasly the mea yielded and returned to work and to eagerly watch out for the hoped-for land. A pension of 10,000 maravedis, about \$66, was promised to the man who should first see land, stimulated them. Each vessel crowded all canvas, and it was on September 25 that Martin Alexe Pinzon declared he saw land. tin Alonzo Pinzon declared he saw land. Columbus fell upon his knees and thanked God, and Pinzon and crew repeated the "Gloria in Excelsis Dea." But after all this was not land. The voyagers had been deceived by banks of clouds that looked like land. Twelve days later they were deceived in the same manner, but all the signs pointing to the nearness of land increased every day, and a general impression prevalled among all the sailors that their vor-

age was nearing an end.

By the evening on the 11th of October all doubt had vanished. Everybody knew that land was at hand. None slept that night. Columbus was on watch and about 10 o'clock he called his lieutenant. "There is a light ahead, dost thou see It?"

he asked. "Ay, that I do," was the response.
"Thank God, we shall now see land again," The light went out, but was occasionally seen alterward and the vessels were kept seen alterward and the vessels were appreciated by the course westward. About 2 o'clock in the morning a gun was heard from the Pinta which was leading. This was the signal agreed upon and now land could be clearly seen five or six miles ahead. Columbus had triumphed at last. This was the proof that would confound ahead. Columbus had triumpued at last.
This was the proof that would confound
those who had opposed and laughed at him
during all these long weary years. But
even now he only thought that he had
reached Asia. He did not know that he

had discovered a new world. [ To be continued next week, ]

ANGOSTURA BITTERS make health, make